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# THE BAPTIST.

\$2.00 IN ADVANCE.

## Arbitration.

THE PROPER MODE FOR SETTLING DIFFI-  
CULTIES.

Judging from the readiness with which nations go to war for trivial causes the people are evidently departing further and further from God. Wars usually settle no great principles. After the uselessly shedding of much blood the vanquished are forced to accept the terms imposed on them, and that is all there is of it.

Wars usually have their origin in a lack of knowledge of God. Isaiah (5:13) says: "Therefore my people are destroyed for lack of knowledge." The nations of the earth generally stand in need of the following:

"The entrance of Thy Word giveth light; it giveth understanding unto the simple." Ps. 119, 130.

"A good understanding have all they that do his commandments." Ps. 111, 10.

But so long as sin remains on the earth just so long will some restraining be necessary to prevent wars.

Arbitration, substantially on the following plan, appears to be the best means that can possibly be devised for preventing wars:

1. All the nations of the earth (about 72 nations in all) should enter into a league that all questions of variance must be settled by arbitration.

2. Each nation shall select a proper representative to serve a suitable length of time, say four years. Some central point is to be selected and the necessary buildings provided for the accommodation of said representatives.

3. The said representatives shall be convened once a year and remain in session a suitable length of time, say ten months. During the continuance of said session they will act, as a Court of Arbitration, on all questions that may be submitted.

4. Any question of variance that may arise between two or more of the several nations shall be submitted to said Court of Arbitration, which will proceed to examine same in all its details. After proper time has been given for adjustment the matter shall be decided by a majority vote of all the representatives.

5. Any decision that may have been rendered shall be final. No appeal.

6. If any nation, contrary to the Regulations of said Court of Arbitration, engage in acts of war and thereby cause the loss of a single life the residue of the nations shall fall upon the offending nation and wipe out its nationality.

7. With Arbitration firmly planted on the above or some similar basis an advancement in the cause of Christianity will then be possible.

JACKSON, MISSISSIPPI, JULY 21, 1904.

VOL. VI, NO. 29.

"I hate that drunni discordant sound  
Parading round and round and round  
To thoughtless youth it pleasure yields  
And lures from cities farms and fields,  
To sell their country for charms  
Of tawdry lace and glittering arms,  
And when ambition's call demands  
To fight and fall in foreign lands."

BRYAN TYSON.

Carthage, N. C.

## Old John.

BY T. A. J. BEASLEY.

Old John was an obstreperous old horse we used to work when a hireling on the farm. He was noted for several things. He was very hard-headed. He once stepped on our bare-foot, whereupon, we gave him a pouncer on the head with our fist. But on examination we found nothing damaged but our fist. Some folks resemble John in this particular. Very hard-headed. "Set" in their own ways. Will rule or ruin. No amount of argument could penetrate their pate. Many a poor preacher or deacon has found from sad experience, that when he struck as he thought, a "telling blow," old John was uninjured while he himself has lost considerable hide by the rebounding of the blow.

Old John had also a very tough mouth. We had to use a rough bit with a curb chain and then when the dinner-horn blew, he would march across fields, ditches and gully, to the house. Some church members when the devil blows his horn, will march to the music, no matter how hard you pull on them. For instance, if there is a ball game, circus or something of the kind they will leave conference to attend, and then want to change preachers, if the pastor happens to make a "hit" along that line.

Old John was very stubborn, you might lash him in the morning and he'd not forget it all day. He'd bite weeds or corn, and he'd even pick up dry sticks and chew them when in one of these tantrums. Did you ever see an Old John in the church? He'll get mad at the pastor or some member and you may make all the concessions he asks for and yet he'll say it was not in the right Spirit. How he'll swell like a frog! Chew his bit! He will pick up some old dry bone of contention of forty years ago and try to put life into it.

Old John was also a noted kicker. Sometimes he'd kick out of the harness. Then he would kick when he had no harness on sometimes. Some churches are afflicted with kickers. They kick at everything. They lie down kicking and get up kicking. They see no use of this or that. If the church does anything, it's not on the right plan. The sermons are too long. Too much money is wanted. Old deacon

Jones is too impudent. Sallie Triggins talks too much. Yes, he's bound to kick. Just let him kick.

But Old John had at least one good trait. He could single-foot well. Sod'n't despair. Your Old John in the church has some good traits. Look for his calling. Pray for him. Keep on trying him. He will fit somewhere. If he is a Christian, God can use him somewhere in his vineyard. Just keep him harnessed and ready and when you do find his bent, hitch him in and put him to single-footing.

Ecru, Miss.

## Hattiesburg.

Our work in the Columbia Street Baptist Church in the city of Hattiesburg has grown with increasing interest. We organized the 25th day of October, 1903, with 12 members. We got into our new house of worship January 1st, 1904. We used puncheon seats for three months, when we got our new pews.

Our membership grew from 12 to 40 to 3rd Sunday in June. Bro. J. P. Culpepper came to us at that time and the Lord sent through his servant a great blessing to our little church. The spirituality of our present membership was quickened and unto us were added 19 others giving us a membership of 59.

Last Sunday we gave our house to the Lord. Bro. Rowe preached a masterful sermon. Theme, "My Name shall be there," and "Magnifying Christ." His presence will be a great inspiration to us. He preached for us also at night, at which time we celebrated the Lord's Supper the first time in our church. We received 2, which gives us now 61 members.

In the dedication of our church a great many were disappointed. They looked for a collection but none was taken. The church was entirely paid for except \$300. on the seats, which was already arranged to be paid for this year. Rejoice with us brethren at the exceptional. Our Sunday school with the leadership of the prince of Superintendents, J. C. Ballard, is one of the best I have ever known.

During our meeting we organized a B. Y. P. U. with 29 members. We now have 36. There is as good interest in it as I ever saw in one.

M. J. DERRICK.

## At Last.

We have secured a lot to build our church on. We went to Jackson on last Wednesday and bought the lumber and brick. The lot is being cleaned off today. Building begins next week. We hope to have it finished by our meeting the second Sunday in August.

Brethren, remember us in your prayers.  
Yours in the Master's work,  
W. E. FARR.

Oakley, Miss., July 15th, 1904.

## The Victors.

BY PROF. B. G. LOWREY.

I met Father Time as he trudged on his way  
From the rise of the sun to the close of the day,  
And I said: "Hoary sire of all things that betide,  
Let me walk for a moment along by thy side,  
And grant me the favor, I pray, as we go,  
To tell me the thing I've been longing to know.

"On thy brow is the impress of centuries past;  
Thou hast known every man from the first to the last;  
Thou hast trodden down cities and nations of men,  
And serene thou hast gazed on calamities, when  
Neath the fury of wrong every heart was so weak  
That no man for the truth dared to write or to speak.

"Thou hast seen every conflict and battle and fray  
By the dark of the night or the close of the day,  
And the depths of the distant and dim by and by  
Open clear to the view of thy far-reaching eye.  
And now from thy bounty one blessing I crave,  
By the bones of the good and the blood of the brave:  
In all of the strife thou hast seen among men  
I beseech thee to tell who the victors have been?"

Time's hoary locks waved like the wind-driven snow,  
And his eye was alive with an eloquent glow  
As he said: "I have seen from its cause to its close  
Every conflict of earth with its weal and its woes;  
I have measured them all from their depths to their  
height  
And the victors are those who have fought for the  
right."

## Short Pastorates.

There are no rules without exceptions, it is said; so the reasons given for short pastorates may not be of universal application. A few suggestions, however, may be profitably considered, if only as pointers to a remedy. One of the prophets, under the Jewish dispensation, complained: "My people do not consider," and in this day of Christian belief the fact is, perhaps, even more apparent.

Many ministers, called pastors, are simply supplies—they preach from the pulpit only, and that sometimes, but one Lord's Day in the month. True, the churches are often most to blame, but they have not been taught. It is not surprising then, that they make short calls and frequent changes. The preacher knows little or nothing of the families of his congregation and fails to cultivate the children.

The pulpit can never convert the world; for it only reaches the pew; utterly failing to carry out the spirit of the gospel, which enjoins aggressiveness and activity. Two things are commanded in the Great Commission: "Go, teach all nations, baptizing," etc., and then teaching "to observe all things" Christ commands—His Word. Possibly there is too much preaching from the Scriptures, which is not Christian; but only profitable for correction, etc."

Nearly all the "isms" of the Christian era are based on the Old Testament teachings to God's people. They alone were the Scriptures of Paul's times: not what is said in II Timothy, and how he insists upon Timothy to preach *The Word*—not the Scriptures. Some of our preachers deliver fine discourses and eloquent sermons to entertain their congregations: neglecting to press the plain truths of the gospel. These, of course, do not reach the heart and are likely to advance only nominal Christianity.

His is a life laden with good things, laden with years of consecrated service of

identification with the people, a knowledge of their home life and surroundings, and cultivation of the children. The pastor must be a *leader*, like the Shepherd of olden time—not a "director." It is not sufficient to point out the way, but he should be able to say: "This is the way, walk ye in it." For such there is reward in this life and in the life to come more abundant. A big church and possibly a rich church, may be built up otherwise; but what of its developed piety?

L. A. DUNCAN.

## A Matter of Conscience.

An exchange tells the following story: "One day, not long since, a Baptist preacher of our State was out hunting, and during the day a rain storm came on, and in order to keep dry he crawled into a hollow log. When the rain began to fall the log began to swell, until our brother could get neither way. He thought his end had come, and he thought of all the wrongs he had done, and when he recalled that he had not sent a subscription to this paper this year he felt so small that he crawled right out of the log without difficulty." Does this story fit you? Perhaps it might have application also to a subscriber who has failed to pay his subscription—*Baptist and Reflector*.

The above piece of pleasantries especially the latter paragraph reminds one of several thousand delinquent subscribers of the old *Baptist Record*, the summing up of all of whose indebtedness would reach the startling figures of \$9,000.00 or \$10,000. One could but wish that some such experience might overtake them especially if it would have the effect to cause them to pay up. It would in some sense, make up for the heavy losses sustained by the forced sale of *The Baptist Record* for the sake of peace and harmony among our people, and relieve the late editor of much hard work and narrow financial limitation in his old age and necessary infirmities. Brethren, try it and make the old man glad and ease your consciences.

ONE WHO KNOWS.

## Elder A. A. Lomax.

This venerable and universally loved and esteemed servant of Christ still brings forth fruit in his declining years. How helpful were his prayers and words of wise counsel in our Convention at Hattiesburg. What an example of fidelity to Christ and perseverance in the cause of righteousness did he present. The spirit of holy witticism which enriched his addresses in his earlier years, lingers with him and he is still one of the most interesting speakers in our body.

The cares and burdens and disappointments and sorrows of life have not soured his spirit. Being happy and hopeful and cheerful he emits the sunshine of Jesus' love, which is so enlivening and strengthening and comforting in its influence upon human hearts.

His is a life laden with good things, laden with years of consecrated service of

our dear Master. Who but the heavenly Chronicler can write his biography and measure the value of his life's work, who but the eternal One can tell us of its compass and the extent of its hallowed influence. Eternity, O eternity, thou alone can't measure it.

As I look upon his hoary head I think of the inspired text, "The hoary head is a crown of glory if it be found in the way of righteousness," yes and a crown of glory it is.

His cheeks furrowed by the chisel of time, his body enfeebled with the weight of years, his silver locks waving in the breezes that fan his face, his countenance depicting calm assurance of faith and hope within, he awaits the summons of the Master to arise and go hence. Said he to me when parting with me at Hattiesburg— "God, for Christ's sake, has pardoned my sins, I am assured of that, and that my Savior will not let me go down, but take me up. I am ready to go when He calls me."

"Even down to old age all my people shall prove  
My sovereign eternal unchangeable love  
And when hoary hairs shall their temples adorn  
Like lambs they shall in my bosom be borne."

O. D. BOWEN.

Ellisville, Miss., July 13th, 1904.

## Cigarette Habit—Why Don't Preachers Condemn It?

BY T. A. J. BEASLEY.

Cigarette smoking is one of the curses of this generation. Preachers are expected to condemn the evils of the day. But many preachers shut their own mouths in this matter. A man would make very poor progress preaching temperance and running a saloon at the same time. The preacher who spits red or "puffs" his cigar had just as well hunting "doodle-bugs" as to be preaching against cigarette smoking. We heard a young man remark after a certain "smoking" preacher had preached against cigarette smoking: "That old devil smokes too, let him clean up his own mouth, then he may wipe mine."

We have been sickened by smoke coming from the lips of preachers while traveling to and from our Conventions, and even when there were ladies on the train. We have even had to inhale the fumes in our Conventions more than once. Every sensible man knows that tobacco is a poison and that there is not a single argument in favor of the habit. The most reasonable argument we have ever heard was that it kept the breath from smelling bad.

Now, my brother, of two evils, if you have to choose one, choose the less. No one will smell your breath unless directly in front of you, but your tobacco will permeate a whole building. Some one will rise and say, "I've used tobacco fifty years and am not dead yet. Well, some things are hard to kill. We cut off a turtle's head once and he walked some distance without a head, but we honestly believe he was badly damaged. We have heard this Scripture quoted by tobacco users: "He that is filthy, let him be filthy still." According to the Bible this Scrip-

ture refers to the Judgment and the tobacco user need not be surprised if he hears it on that day. Some say, "God put it here for a purpose." Yes, and he put the rattle-snake here for a purpose too. But will you stick your finger in his mouth and be killed on such argument as that. No man ever formed a habit, except for the influence it has on him, and the tobacco habit is no exception. It has a temporary stimulating effect similar to that of whisky and opium. We believe it is a sin for any man to use that which defiles his body, cripples his influence for good, and destroys his manliness, and it is certainly an undeniable fact that tobacco does all this, and more too. Let preachers clean up around their own doors, (mouths) and then we can stand square against the cigarette fiend which is sending thousands of our youths down to an untimely grave.

Eru, Miss.

## The Logic of the Case.

Is baptism essential to church membership? How can the question be settled?

One man persuades himself that he has settled it on the principle that nothing should be required for membership in the church which is not necessary to salvation, and he logically shuts baptism out of the category of necessities, because baptism is not necessary to salvation, but is rather an expression of a previous repentance and faith. It is on account of, and not in order to "remission of sins" that he is baptized. Baptism pictures and represents the "washing away of sins" which has already been accomplished by the merit of Christ's death, for "the blood of Jesus Christ, God's Son, cleanseth us from all sin." One may legitimately enter the church only because he is already in the "kingdom of God." The acceptance of Jesus the King must precede membership in the church, for the church is the body of Christ, an organism through which the life of Christ is expressed. If such a thing should happen as that one not already a subject of the King should become a member of the church, as it is seen of men, he would in reality be no member of the church at all, but simply mechanically attached, as a patent hand or foot might be attached to a man, or like the scion held in the hand of an engrafted, not yet a member of the tree beside which the engrafted stands. Even the mechanical act of "setting the graft" does not make the scion a member of the tree. It really becomes such only when the life of the tree has grown into its life.

Are the reasons for membership in the church identical with the reasons for membership in the kingdom? Manifestly not, for the church exists for the sake of the kingdom, as its executive and promoter. Its work is to extend and complete the kingdom, by bringing men to the personal acceptance of the King, and then by bringing the whole life under the law of the King and into his service. This is to extend and complete what was begun in regeneration. The church must teach and promote obedience to the King. And obedience to the

## THE BAPTIST.

King is simply allowing his will to rule us, and not our own will, and not the logic of the case. There is generally a logic in the case which is manifest, and we are able to see in the nature of things, also, a reason for what he requires of us.

But here is where the specific and peculiar nature of an ordinance appears. In considering an ordinance there is no ground for philosophical reasoning. The reasons for an ordinance are not in the logic of the case, but simply in the will of him who ordains it. The province of human reason is simply to ascertain what is ordained, and not why it is ordained. The answer to the "Why?" is to be found in the sovereign good pleasure of the ordainer. In this relation baptism stands to the various matters of Christian living and Christian relationships. The place of the ordinance, historically and pictorially, is at the threshold of the Christian life. It is the first enjoined duty of the disciple. Unquestionably it is the duty of the ministry so to teach, and of the church so to be guided and controlled. The ministry and the church should reflect no discredit on Christ, by ignoring, suppressing, or displacing the ordinance. That would be a poor beginning of service to the King, which discounts or suppresses obedience to the order of the King. If the disciple begins in that way, and the church assents to such a beginning, what safeguard is there that the whole life may not follow this first act of disloyalty and turn aside into other channels than he has ordained? Because baptism is an ordinance, a something ordered by the King, and because it stands at the head in point of time of all Christian duties as the official announcement of our discipleship, it must stand at the head of membership in the church. The oath of allegiance is not essential to the spirit of citizenship in this country, but it is essential to the fact of citizenship. It expresses the spirit of citizenship, and must precede membership in the corporate life of the nation.

A BAPTIST, in Examiner.

## Work Among the Negroes.

Work among the negroes is not a new thing with the Baptists of the South. The Southern Baptist Convention has always recognized and emphasized this work, and carried it forward to a greater or less degree. But the effort now to be made is to greatly enlarge the work. For various causes the Convention has not done as much as it should. This is not so much the occasion for censure as for regret.

The work will still have its delicate features and its difficulties. Plans for so great a work cannot be matured in a day. Time and caution will be necessary for this.

The Home Mission Board carefully considered the problem, and brought to the Convention, at its last meeting, a plan mapped out, in a general way, which the Convention unanimously approved. At the same time a commission was appointed whose duty it is "to meet the Home Mission Board and counsel with the Board

enlarging and perfecting our plans." The Board has selected Dr. A. J. Barton as assistant, or field secretary, to lead in this work. This was a wise selection. No more suitable brother could have been chosen. He has often attended the annual meetings of our colored brethren. He is a great pulpit orator and an able expounder and defender of the faith. He knows them. They know him. Specially is this true in Arkansas.

Let us, one and all, cooperate with the Convention in this advanced movement. Let us give to the Board and Bro. Barton our prayers and support. Let us trust God and have confidence in our brethren to whom this work has been committed, and things will be brought to pass with which God will be pleased, and of which we may rejoice.

JAMES P. EAGLE,

Carly.

DEAR BRETHREN:—As my name has never appeared in your paper I will write a few lines. We have been enjoying a good time in the meeting at Seminary. Bro. J. P. Culpepper did faithful work and may the blessings of heaven rest on his labor wherever he may go to work.

I am teaching a singing school at Bunkerhill at this time. Bro. Posey is the shepherd of the flock here. My next school will be at Leaf River Church; will begin July 18th and next at Bethel, will begin then July 29th; then to New Hope, and begin then August the 10th. Tuition one dollar per pupil, everybody invited to attend these schools and learn to sing. I will be glad to correspond with those who desire my services. Address me at Seminary, Miss.

Respectfully,  
H. P. BLACKWELL.

## True Heroism.

An incident at the Second Baptist Church Sunday morning last is deserving of mention. Just as Dr. B. D. Gray had read his text for the great mission sermon he preached from the pulpit of the Second Church Sunday, a servant from the pastor's home near the church ran to the church and beckoned the pastor, W. P. Price out. It was at once evident both to the preacher, Dr. Gray, and to the congregation that the servant had announced fire at the pastorage. Ordinarily a panic would have followed and a great service been broken up. But the coolness, first of Dr. Price, in waving back to Dr. Gray to go ahead with his sermon and Dr. Gray's coolness and tact in handling the congregation prevented anything like a panic and completely saved the occasion. The services proceeded as if nothing had happened—not a person besides Dr. Price leaving the house.

But the greatest heroism, the equal of which the writer has never before witnessed, was displayed by the pastor's noble wife, who rather than have the services marred, kept her seat at the organ, while she had every reason to believe her house on fire. Is there another woman in a thousand that could have done that?

P. B. BRIDGES.

## THE BAPTIST.

## The Concordat in France.

J. B. SEARCY.

Paris, July 12.—The Matin today says that eight days after the recall of M. Nisard, former French ambassador at the Vatican, a number of French bishops received an order from Cardinal Vannutelli, acting for the Vatican, to tender their resignations by return mail. The bishops, it is added, consulted the Minister of Public Worship and Premier Combes, who directed them not to tender their resignations, on the ground that the concordat required the assent of the State before removals were enforced. Therefore the papal Secretary of State, Cardinal Merry del Val, threatened the bishops with the termination of their episcopal powers unless they came to Rome within fifteen days. This also was submitted to M. Combes, who forbade the bishops leaving their posts. The Bishops Laval and Digan, two other bishops and three archbishops having Republican sympathies were the ones designated.

The Matin further asserts that the dismissal of the bishops without consulting the government's wishes will be considered as a formal renunciation of the relations between church and State.

The Matin gives semi-official details of the efforts of Cardinal Vannutelli to compel the resignation of a number of bishops. Bishop Gray of Laval was asked to forward his resignation. Bishop Nordez of Dijon was directed to suspend the performance of his episcopal functions and four archbishops and two bishops were directed to come to Rome, namely, Archbishops Fuzet of Rouen, Mignot of Albia, Suer of Avignon and Oury of Algiers, and Bishops Lacroix of Tarentaise and Boquet of Mende. In each case the orders were not carried out, owing to the intervention of the Minister of Public Worship. The Cabinet also has formulated a protest which will be forwarded to the Vatican against the effort to remove bishops without the observance of the government's right under the concordat.—Times Democrat.

In order to understand the above clipping the reader must know what a *Concordat* means. A concordat is a treaty between the Pope as the head of the Roman Catholic Church and a civil government in relation to all, or some of the ecclesiastical affairs of the Roman Catholic Church in that respective State. Matters having both a civil and religious aspect are usually treated of in concordats. Though partly temporal, or partly spiritual matters may be treated of in them. It may be said that one of the most fruitful causes for negotiating concordats has been the desire of civil government to virtually appoint Bishops of the Catholic Church in their own country instead of leaving their appointment with the Pope. The Vatican has shown great readiness to form concordats with civil bearers whenever it was possible—since in so doing the Pope's temporal power is recognized by the civil party to the concordat. Our own govern-

ment took this step when Mr. Roosevelt dictated to the Pope whom he should send to the Philippines to adjust matters with the Friars respecting their claim to the lands of those islands.

Well, getting back to where we started, France has long been connected with the Vatican by a concordat. She has dictated who should be Bishops and Archbishops in her country. Now that the French government has broken with the Pope and positively refuses to recognize his temporal power the concordat is a source of embarrassment to both sides. The French government has recalled their ambassador to the Vatican, M. Nisard. The acting Pope called upon a number of bishops to tender their resignation by return mail. The minister of Public worship in Paris and Premier Combes directed these bishops not to resign. The Pope ordered them to come to Rome within fifteen days and threatened to expel them if they did not.

The Premier said that under the terms of the concordat the Pope could not order these bishops to leave their work without the consent of the civil government and if they do go, "it will be considered as a formal renunciation of the relation of Church and State" in France. These bishops are in a fix. If they do not obey the Pope they will be expelled from the ministry. If they do obey them they will lose their support from the French government.

## Disappointed

Your reply to my note in THE BAPTIST, July 7, 1904, is very much appreciated, but at the same time is a disappointment, not only to brethren who believe as I do, but also to brethren that want to believe as you do. The disappointment grows out of the fact that to the present, you have given nothing more than, "the whole trend of the Scriptures" as proof that a church of Christ, has the right to forgive a member who gets drunk and at the same time retain him in fellowship.

The turn you give the subject by substituting "but for having violated the rules, or covenant, he had entered into with the church" is very unique, and yet, if that church has a rule, or covenant that in any sense is calculated to usurp authority over Christ's law in dealing with disorderly members, then that church should do with that rule, or covenant, what they are authorized to do with a member who gets drunk."

Yes, Brother, be it likewise known that "some brethren" who "got drunk" or "get drunk" did come before the church and ask the church to forgive them, just like the "member" referred to I suppose, and Bro. Thompson jumped on to the custom, which may be a "rule, or covenant," is on it yet, and it looks like he is going to stay on unless the book, chapter and verse is given that authorizes a church to forgive a member who gets drunk and retain him in fellowship.

You say, "To 'discipline' a member does not mean that you must turn him out necessarily."

Correct, Bro., if you will allow your

July 21,

statement to be applied to order, or disorderly church members, but if you apply your statement to "a member who gets drunk" and is thereby disorderly, then you are incorrect, for discipline does mean, "To punish or chastise; visit with ecclesiastical penalties." (Stand Dict.) But, discipline does not mean, *to forgive*.

A member of any Baptist Church who gets drunk is a disorderly member, rule or no rule, covenant or no covenant, and the Dictionary of all dictionaries says to that church, "Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received of us." 2 Thess. 3:6.

Very respectfully,

JNO. THOMPSON.

Conn, Miss.

## From Texas.

I write to answer some questions in Bro. M. C. Hardin's letter, in last week's paper. His letter was good reading to me, being somewhat familiar with his church. No man lies closer to my heart than his Christly pastor, Bro. A. B. Hicks. First, let me tell Bro. Hardin that Bro. J. L. Jennings has been in heaven several years. His body awaits the "Morn of Morns" in Bazuette Cemetery, Navarro county, Texas. Bro. Geo. Jennings lives on his farm in Livingston county, Texas, greatly loved.

Now to answer his first question: "Where are the preachers educated in Mississippi College during the past twenty years?" The following active zealous pastors have received instruction there since 1884, that I know of.

Of course there are many others: Cooper of Pontotoc, Lusk of Winona, Ellis of Clinton, Lee of Grenada, Lee of Wesson, Williams of Silver Creek, Cooper of Canton, McComb of Gloster, Swanzey of Aberdeen, Thornton of Starkville, Sheppard of South Mississippi, Yarborough of Jackson, Derrick of Yazoo City, Culpepper of Ellisville, Johnson of Meridian, Bunyard of Como, Ellis of Crystal Springs, Derrick of Hattiesburg, Dale of Lumberton, Gregory of Hollandale, Jacobs of Centreville, Joyner of Clinton, Hewlett of Cleveland, Gates of Senatobia, Low of Laurel, O'Briant of Florence, Simmons of Flora, Nutt of Ackerman, Cooper of Hermanville, Tomlinson of Ludlow, Carder of Charleston, Cole of Maben, Fields of Grenada, Hathorn of Clinton, Harrington of Ossyka, Morris of Clinton, Murray of Pulaski; these, with many more whose postoffices are unknown to me are all in the dear old State of Mississippi, doing great things for the Lord.

Then we have Boone in Louisiana, Tom Martin, the greatest evangelist in the South, with dear old Sid Williams, who is leading hundreds to Christ every year; Merrill, at Valence Street Church in New Orleans; Luther Little, pastor 1st Church, Fort Worth, Texas; Geo. B. Butler, Bryan, Texas; Hurt in Memphis; Wilkinson in Missouri; P'Poole at Athens, Texas; Smith in Birmingham, Alabama; Allen at Lewisville, Texas; Solomon at Kaufman,

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Texas; McRea in Virginia, and Lawrence the eloquent in Tennessee, and Sheppard, of Mt. Vernon, Texas; Taylor of DeQueen, Arkansas, and Allen of Norwood, Louisiana, gives a pretty good list of Mississippi College preachers, and to this list may be, and must be, added Wayne in Japan, and Watkins in Mexico. My heart bounds with praise as I think of the great power for good, the dear old College is, through these Godly men. The blessings of heaven upon dear Dr. W. T. Lowrey as he labors so hard for the interests of our College.

To the second question as to why Texas is overflowing with Baptist preachers? I should like to say that there are several causes. One is there are lots of preachers who "play-out" in other States and come to Texas with the hope of "playing-in" again—such are usually idle. The divided condition of Baptists in Texas has lead so many, once useful preachers into idleness that we have a surplus of idlers, that should never be counted. Now in Mississippi, then is one white Baptist preacher for every 145 white Baptist Church members. It is a very rare thing you find an idle Baptist preacher in Mississippi. While in Texas you may jump them up almost anywhere. There is plenty of room, however, for every one of the idlers, if they would only go to work. I am sure the ratio of real active white Baptist preachers, to the number of members, in Texas, will about equal the ratio in Mississippi. We need many real live, active men—and of course Mississippi is ready to furnish them.

Greeting to all the brethren,  
Fraternally,  
CHAS. A. LOVELESS.

West, Texas, July 12th, 1904.

## Bogue Chitto Church, Pike County.

This church has just closed a six days meeting following the first Sunday in July. We felt some disappointment, when a phone message came on the eve of the meeting, that Bro. J. E. Wills—our promised help—could not be with us, being in bed with typhoid fever. The meeting, however, went on, the pastor presented the claims of Jesus Christ upon the hearts of men, the people came, and the Lord was present to bless and to save. Eight were received for baptism and four by letter. Notwithstanding the deprivation the pastor felt in missing the Convention at Hattiesburg, the fellowship of the saints, the conversion of sinners, and the joy of service made up abundantly for that lack. The latest from Bro. Wills was that he was improving. May he soon have his health.

It is cause for rejoicing that such good reports were made at the Convention along all lines of our work. What a great work is ours! and what a great and gracious Master we have in Him who is the Witness, the Leader and the Commander of his people. Let us take hold of the work with renewed zeal in faith and hope and love.

I. H. ANDING.

Summit, Miss.

## THE BAPTIST.

## Books.

[Any book reviewed in these columns can be had by enclosing to THE BAPTIST price named. Let THE BAPTIST have your book patronage. We will treat you the best we can.]

*Glorious Praise.* This is the title of the new song book by W. H. Doane, Mus. Doc., assisted by W. J. Kirkpatrick. It is gotten out in good substantial cloth binding, and sells for 35 cents a copy. It is published by Harvey & Burnett, Louisville, Ky. It is specially prepared for use in the prayer-meetings, the church service, the young people's meeting, the Sunday-school, the evangelistic and other religious gatherings. It is gotten out only in round notes. There are 303 fine songs in the book, and most of them are well adapted to use in all our churches. This book can be supplied by The Mississippi Baptist Publishing Co., Jackson.

*A Lesser Light.* By Emily Davant Embree, 308 pages bound in gray cloth. It is a book of fiction that will help any young person who will carefully read it.

It takes the cool, sober view of life, and presents the relations and duties of life, in such a charming style, that any right thinking person will approve the principles and suggestions laid down by the author. If our girls and young women would read this book and adopt its suggestions their lives would be greatly enriched and would become fruitful in reaching and saving other lives to a career of great usefulness in the world. It is written in true old southern style, by a Texas lady who was educated at Baylor College, Belton, Texas. THE BAPTIST can supply this splendid book.

*The Bible in Modern Light.* By J. W. Copley, D. D. This is a book fresh from the Publication Society's presses, and contains 238 pages. The introduction is well-written. This is followed by thirteen other chapters, which are full of good meat. The subjects discussed are Right Attitude of the Mind toward the Bible; The Essential Character of the Bible; The Composition of the Bible; Manuscript and Translations; Light from Ancient Monuments and Documents; The Bible and Modern Science; The Influence of the Bible Upon Art; Ethics and the Bible; The Bible and Woman; The Educative Value of Bible Study; The Bible and the Schools; Modern Progress and the Bible; The Bible and Christ. While none of these discussions are exhaustive, yet they contain quite an amount of information. (American Baptist Publication Society).

*My Baptism and What Led to It.* By Rev. James Mountain, of England, with a preface by Rev. F. B. Meyer, Christ's Church, London. Over 200 pages in substantial cloth binding. Price \$1.00. The book is a history of the experiences through which Rev. James Mountain passed as he studied the subject of baptism. The various steps in the process are noted and the reasons for the change in views clearly stated. After the battle had been fought and immersion had the victory, F. B. Meyer had the honor to administer

the ordinance in the good old way. It is shown in the book that it cost Mr. Mountain very much in many ways to break away from his former associations and to surrender a good pastorate, to take his chances in a new field. The book is well worth reading by anyone, and is especially suited to a person not satisfied with his baptism. (American Baptist Publication Society.)

*How to Use the Voice in Reading and Speaking.* By Ed. Amherst Ott, 275 pages, price \$1.25. Considering how much depends upon the voice, the wonder is that so few even of public speakers ever give the subject a passing thought. The principles laid down in this treatise are simple and commend themselves to any thoughtful person, and the suggestions are excellent. This work is designed to be used as a text book in Colleges, High Schools and for self-instruction. It will repay any one to give this book a careful study. (Hinds and Noble, New York.)

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

## The Japanese Women and the War.

So great is the enthusiasm of the Japanese in the war, says the *Delineator* for August, that the women of every class, from the Empress to the lowest are giving not only of their wealth and incomes but of their personal efforts to make easier the lot of the soldiers in the field. Everyone is fired with the ambition to have a part in the success of Japanese arms, and as a result, many associations have sprung into existence with the purpose of providing for the soldiers and their families. One of the greatest of these is The Ladies' Nursing Association a self-supporting auxiliary of the Red Cross Society. It numbers among its membership the best aristocracy of the Empire, and these women are to be found daily at work in the bandage room or hospital. The Ladies' Patriotic League has for its aim especially the care of the soldiers and their families. It has a membership of 60,000, and includes women from all ranks. The Ladies' Educational Society also a mammoth organization, has extended its aims to cover the needs of war, and does incalculable good. In all the girls' schools the pupils are helping in some way knitting socks for the sailors or making caps or other articles for the soldiers. The humblest are doing something. It is said that the servant girls are dispensing with the service of the hairdresser, a great deprivation to them, and others of the poor are doing without fish with their rice every other day. Millions of these people are miserably poor, but they find a way to give or to do something for the common cause.

## THE BAPTIST.

## Selected.

"I was sitting alone in the twilight,  
With spirit troubled and vexed,  
With thoughts that were morbid and gloomy,  
And faith that was sadly perplexed.

"Some homely work I was doing  
For the child of my love and care;  
Some stitches half wearily setting  
In the endless need of repair.

"But my thoughts were about the building,  
The work some day to be tried,  
And that only the gold and the silver,  
And the precious stones should abide.

"And remembering my own poor efforts,  
The wretched work I had done,  
And even when trying most truly,  
The meager success I had won:

"It is nothing but wood, hay and stubble,  
I said; 't will all be burned;  
This useless ruins of the talents  
One day to be returned;

"And I have so longed to serve Him,  
And some times I know I have tried;  
But I'm sure when He sees such building,  
He will never let it abide.

"Just then as I turned the garment,  
That no rent should be left behind,  
Mine eye caught an odd little bungle  
Of mending and patchwork combined.

"My heart grew suddenly tender,  
And something blinded mine eyes  
With one of those sweet inspirations,  
That sometimes makes us so wise.

"Dear child! She wanted to help me,  
I knew 'twas the best she could do;  
But oh! what a batch she had made of it,  
The gray mismatching the blue!

"And yet, can you understand it?  
With a tender smile and a tear,  
And a half compassionate yearning,  
I feel her grow more dear.

"Then a sweet voice broke the silence,  
And the dear Lord said to me,  
'Art thou tender for thy little child  
Than I am tender for thee?'

"Then straightway I knew His meaning,  
So full of compassion and love;  
And my faith came back to its refuge,  
Like the glad returning dove.

## ABUSING MONEY.

"So, I thought, when the Master Builder  
Comes down this temple to view,  
To see what rents must be mended,  
And what must be builded anew;

"Perhaps as He looks o'er the building  
He will bring my work to the light;  
And seeing the marring and bungling,  
And how far it is from the right;

"He will feel as I felt for my darling,  
And will say as I said for her,  
'Dear child! she wanted to help me,  
And love for me was the spur;

"And for the great love that is in it  
The work shall seem perfect of Mine;  
And, because it was willing service,  
Will crown it with plaudit Divine.

"And there, in the deepening twilight,  
I seemed to be clasping a hand,  
And to feel a great love constraining,  
Far stronger than any command.

"Then I knew by the thrill of sweetuess,  
'Twas the Hand of the B'essed One  
Which should tenderly guide and hold me  
Till all the labor is done.

"So my thoughts are never more gloomy,  
My faith is no longer dim,  
But my heart is strong and restful,  
And mine eyes are unto Him."

## The Problem of the Country Churches.

The art of making money is the gift of God. "Having then, gifts differing ac-

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ording to the grace that is given unto us," may be applied to temporal things as well as to things spiritual. Men who have the ability to make money should feel that they are no less obligated to the Source "of every good and perfect gift" than men who have gifts to speak, to preach the gospel, or to direct a State.

Men who have ability to accumulate means, great or small, if they are honest and upright, deserve to be respected and honored. It is unfortunate, and in many cases deplorable, that there exists so great and wide a chasm between the rich and poor. Communism is unscriptural, and all attempts towards it in the social or religious life are dangerous. We ought to thank God for men of large means, consecrated and dedicated to God. They do much in establishing our schools. They build and endow our colleges. They give for the spread of the gospel. It is very gratifying to witness the remarkable and increasing inflow of wealth into gospel channels. About one-fifth of all the wealth now in our country belongs to the disciples of Christ. What a power for good this enormous sum could be, if properly used! We rejoice that God is so abundantly enriching our Baptist hosts. The richest man in the world today is a Baptist, and we firmly believe that he is a devout Christian. Having given his millions North, Mr. Rockefeller seems now to be considering where and how he can judiciously help the South by his benefactions. How Virginia Baptists will respond to his magnificent offer remains to be seen.

Do our country people realize that they are the backbone of all the immense wealth and all these great things undertaken for God, intellectually and spiritually? But we all need to beware lest we become guilty of

men may abuse their possessions by being covetous. God commands, "Thou shalt not covet." The covetous man entirely loses sight of the chief end of money-making and its right use. God does not say that money is the root of all evil; but he does say, "The love of money is the root of all evil." The love of money is covetousness. If money supplants or retards spiritual growth, it is sadly abused. In one of Wesley's wise sayings, "Make all you can, save all you can, and give all you can," we may find a practical solution of the growing and perplexing question of covetousness in many of our country churches. Giving—systematic, liberal, cheerful giving, is a healthful and helpful part of our religion, and when this is neglected we invite the condemnation of the Great Giver. "He that soweth sparingly shall also reap sparingly," is a law as unchangeable as God himself. "Be not deceived; God is not mocked."

## THE MEASURE OF GIVING.

Many seem to be puzzled to know just how much to give. The Jews were required to give one-tenth. Certainly a Christian ought not to give less. Spurgeon gave one-third of his income to the Lord; and so did Wesley. Others, whose lives and practices are worthy of emulation, and whose characters we might do well to imitate, pay one-tenth of their income as an actual debt which they feel

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they owe to God, and in addition they give all they can. We are personally acquainted with a number of good men and women who observe strictly the tithe law, and they pay all their debts, defray all expenses, and meet all their obligations with the nine-tenths better now than when they virtually used the ten-tenths for self and selfish purposes. Our Lord himself says: There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." In this principle of making the kingdom, not last, but first in our hearts and all our plans, we find the Savior's measure of our giving. This principle was put into living practice by Christ himself, when he gave himself for the world. Jesus is our example. He is our perfect model.—I. S. B.—In Herald.

## Emotionalism in Religion.

In some people the intellectual element predominates, in others the emotional. Some are born into the Kingdom head first. If religion be allowed to express itself naturally, in many lives heart qualities will predominate, the type of experience will be emotional.

There has unfortunately grown up a strong prejudice against emotionalism in religion, owing to the excesses by which this type of religion has been marked. The unbalanced, hysterical religion of the revival type is at a discount. And this is well. But we are in danger of forgetting that there is a true as well as a false emotionalism. In times of political interest we have abundance of emotionalism. And no one complains. Contrariwise every effort is made to fan political enthusiasm into a flame. It is only in matters of religion that we suppress our feelings. Christianity is emphatically a religion of the heart. Matthew Arnold, one of the coldest and most critical of men, defined religion as "duty touched by emotion." He saw that religion is more than ethics. It is a new heart; it is a new impulse or power which gives enforcement to duty. To overlook or to underrate the emotional side of religion is therefore to make a great mistake; for people are governed by their feelings quite as much as by their intellect; and they are reached on the side of their feeling quite as often as they are reached on the side of their intellects.

Christianity is comprehended in the one word, love. Its first command is, "Thou shalt love." Now, love is a sentiment. It belongs to the region of emotions; and it is related to a person. Dr. Martineau says, "Personal love of and gratitude to Jesus Christ I have found the most powerful motive among the clearest minds and the greatest benefactors of mankind." To the same effect are the words of Thomas a Kempis: "The love of Jesus is noble and spurs us to do great things, and excites us to desire always things more perfect." George Eliot had this deep well-spring of Christian experience in view when she said, "Neither heaven nor earth has any

however, are not practical forces in life, and as a result they become worn out, jaded sentimentalists who have no sympathy left for suffering in real life. The novelist Sterne, it is said, could weep over a dead ass and let his mother go to the workhouse, although living himself in comfort. Emotion is that which moves, that which gives motion. It has value only when converted into deeds. Sympathy ought to be conserved, it ought to be used profitably for the relief of human misery. We may be selfish even in our religious enjoyments. The words,

"My willing soul would stay,  
In such a scene as this,  
And sit and sing herself away,  
To everlasting bliss,"

is the language of a selfish sentimental. Busy people have no time for such sentimentality. They measure the value of sentiment by what it leads to in the way of practical goodness. They have no interest in a dramatic conversion unless it leads to a wonderful moral transformation. When sentiment is genuine it will show itself in worthy deeds. "Love is the fulfilling of the law."—American Weekly.

## New Orleans.

Through the goodness of providence I have been preserved to attend the "Jubilee service" of the Coliseum Place Baptist Church, New Orleans. Of the nine constituent members, fifty years ago, I alone remain. It was a sad yet pleasant occasion; sad because of the absence of so many co-workers, pleasant to note the growth of the church and to mark its present prosperity.

In the year 1852 I returned to New Orleans after an absence of many months, to find a practically disorganized church and no house of worship. The First Church, the only white organization in the city, had lost its home through oversight, indifference and discouragement. I succeeded in tracing up less than half a score of members, including Deacon John Juden, James H. Low, W. M. Perkins, my brother Elder Wm. C. Duncan and my father Wm. Duncan and myself.

With the assistance of these brethren and Jas. L. Furman, just returned from Europe, I was enabled to start a second Baptist paper called the "New Orleans Baptist Chronicle." An editorial in the first number created an interest with the Alabama Baptist Convention which aroused a like interest in Georgia, Mississippi and other states, resulting in a movement to re-establish denominational interest in the city.

Out of this awakening grew the Coliseum Baptist Church whose "Jubilee" has just been celebrated. My connection therewith continued until the year of the war of the states. During the war I moved to Meridian, my present home; but the old Coliseum still holds a deep place in my heart. The Southern Baptist Convention, I rejoice to know, has determined to lay hold on the city more earnestly at all needful expense. Instead of four, we should have forty churches.

L. A. DUNCAN.

# THE BAPTIST.

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T. J. BAILEY EDITOR AND MANAGER.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearages will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

## An Expression of Appreciation.

The course which things took in the Convention at Hattiesburg was very encouraging in every way. The good reports from all departments of our work were indeed refreshing. Foreign Missions, Home Missions and State Missions were all shown to be out of debt with nice balances on hand. The College and Orphanage work were also seen to be in a very prosperous condition. The paper interest, while not so prosperous as the other departments of our work, nevertheless showed some advance over former years, and the encouragement given the paper by the Convention was greatly appreciated by the management.

In the first place, the report on Publications presented by Chairman Burr was one of the best ever presented. It dealt in an uncommonly practical way with literature and its influence. It also brought out in a straightforward way the needs of the paper and its value to our people, and the obligation of our people to support the paper and the duty of pastors to lead them both in precept and example in extending and maintaining the circulation of good literature in general and of THE BAPTIST in particular.

Secondly, the speaking to the report was effective. The duty of pastors to engage actively in extending the circulation of THE BAPTIST was emphasized as one rarely ever hears it. There is no question but that the matter of circulation rests with the pastors. Some may not see just how they can do the needed work, but yet the question remains that on them primarily devolves the work of increasing our circulation and inspiring the brethren to keep their subscriptions closely paid up. Also, the duty was pressed home to the consciences of the laity to lend the paper a stronger support than ever before.

In the third place, when it was suggested that all in the Convention who would undertake to do more for the paper than they had done would stand, nearly all in the

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Convention stood:

The management of the paper believes that these who are of the very best people of the land will undertake to do what they have pledged themselves to, and hence feels greatly encouraged in the very difficult work of operating a paper for our people in the State. Already several pastors have written for lists of subscribers and sample copies of papers and some have already sent in remittances. We believe that if the pastors will join in heartily it will be an easy task to add a thousand new names to our list by January 1st, and to collect at least \$2,000 or \$2,500 on arrearages.

When we consider what a great help this would be both to the paper and to the people and how easily it could be done, it does seem that the outlook is hopeful. The promises of the pastors and other noble men and also women made at the Convention are greatly appreciated and full of encouragement to the editor. Now in turn the editor promises to do his best to supply these noble and worthy people with a better paper. So working together it seems probable that we shall reach a more satisfactory result every way.

## Event and Comment.

On last Sunday Dr. Johnson, president of Hillman College, preached at 11 a. m., to the Second Church.

As an advertising scheme Harris Business College is offering a few scholarships at a big bargain. Write them.

We extend sympathy to Bro. W. M. Reese, of Napoleon, who was prevented attending the State Convention by a painful carbuncle.

THE BAPTIST acknowledges the receipt of a large basket of very fine peaches from that splendid Baptist layman, Reuben Gayden, of Brandon.

Mrs. Wm. H. Dexter, of Worcester, Mass., has given to the Colby College, Waterville, \$40,000 with which to erect a new dormitory for young women.

The Gulf & Ship Island R. R. Co. will have very low rates to Gulfport, Miss., on July 29th and 30th on account of the second Annual Regatta of the Gulfport Yacht Club, at Gulfport, Miss.

Rev. J. H. Eager who is traveling in the financial interest of the Seminary honored the office of THE BAPTIST with a very pleasant call last Monday. He will lecture next week at Monteagle, Tenn.

We call the attention of our readers to the advertisement of Mississippi Heights Academy, Prof. J. E. Brown, principal. He is an excellent Christian gentleman and a fine educator. We had the pleasure of meeting him at our late State Convention and formed a first-class opinion of him, and we are sure he made a fine im-

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pression generally. The firm of Lowrey & Berry recommend him in high terms.

Kerr Boyce Tupper said a good thing: "Aristotle, we are told, reduced all the laws of thinking to ten processes; Kant to eighteen; Cousin to two; the Old Testament to two, right and love, but Jesus Christ reduces all to one principle, namely, love.

Harold Pattison said: "There is no dead line for the minister who has a sense of humor. It is an elixir which will preserve but not embalm him in perpetual youth. It may be said that life is no laughing matter, but unless there is laughter in it the tone of life departs."

The editor of THE BAPTIST had the privilege and pleasure of ministering to the Brandon saints on last Lord's day, as the pastor, Rev. Bryan Simmons was engaged in a meeting at Flora. Bro. Simmons is held in very high esteem by the people of Brandon.

A contributor to the Christian Advocate enumerates thirty-nine reasons why Christians cannot afford to engage in church suppers. This is quite a long list. It is true there is a good deal of repetition, but it is nevertheless the most extended list of objections to the church supper we have seen. There must be a more excellent way of raising the needful funds for prosecuting the Lord's work. Let us all "covet earnestly the best gifts" and the best ways of doing the work God has left for us.

The new transatlantic steamship "Baltic" is the largest afloat, being 725 feet, 9 inches in length, with a beam measure of 75 feet and a maximum displacement of 40,000 tons. It has four decks and is said to be the finest passenger ship in the world. A few years ago the "Oceanic" had the lead, and directly some other will take it. Already Messrs. Harland and Wolff have expressed their purpose to build one of 50,000 tons. The total complement of passengers is 3,000 with a crew of 350 men, making the full number aboard 3,350 souls. This monster vessel consumes about 330 tons of coal a day.

It is worth the time of one who thinks that the State institution is sufficient for the equipment of our young people for the battles of life, to read and ponder this quotation from Mr. S. Hall Young in his observations on Alaska. He says: "One thing that impressed me was the futility of a mere secular education to safeguard a life from moral failure and ruin. I knew many college bred men, some of them educated in Oxford and Cambridge, or in Yale, Harvard, Princeton, who are now saloon keepers, bar keepers, superintendents of a faro table or the mere hangers on and stockers for saloons and gambling hells. The worst savages I have ever known—the most filthy, hopeless, irreclaimable savages—were educated college-bred men from Christian communities."

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Rev. W. A. McComb, of Gloster, has recently been honored by the Trustees of Mississippi College with the degree of A. M.

Dr. Lowrey had just returned from St. Louis, and did not have time before our going to press, to send College Tidings by mail, and so had to send a few words by telephone, and hence the brevity of "College Tidings" for this week.

A pastor writes another brother: "Will you please send me the name and address of our Corresponding Secretary? I have some mission money on hand which ought to be sent off."

A pastor in the state of a church which co-operates with the Convention Board and yet does not know the name of the Corresponding Secretary! *Mirabile dictu!*

Bro. W. A. McComb being in Jackson Sunday night en route to his old home in Southeast Mississippi, preached most acceptably for Pastor Yarborough's people. He was on his way to join his family who have been awaiting him there since the Convention at Hattiesburg. Amid the scenes of his childhood he will take a well-earned rest of two or three weeks. Then he will begin a meeting with his own church at Gloster, August 11th, with Bro. J. L. Low doing the preaching. In this meeting he desires the interest and prayers of God's people, especially those whom he has helped in meetings. He reports his church on the up-grade with valuable concessions from time to time.

The rock bottom fact about these coppersmiths is that they are wrong at heart and constitutionally opposed to the truth. The sooner the whole band is excluded from the church the better—better for the peace of the church, decency of the community and the cause of righteousness.

About one month ago in adjusting matters for carrying on the new Florida Baptist paper, which had been formed by merging the two into one, the proprietors and editors, Revs. W. A. Hobson and J. B. Holly, became involved in a personal difficulty, during which Mr. Holly struck Mr. Hobson several times with his fist, inflicting some slight injuries. The First Church of Jacksonville, of which both were members, and the former pastor, excluded Mr. Holly without a hearing it appears. A council, composed of sixteen brethren, was convened in the Gainesville Baptist Church and passed the following, one voting nay:

"WHEREAS, It seems to this body, after hearing testimony from the First Baptist Church of Jacksonville, and J. B. Holly, that the said church in withdrawing fellowship from J. B. Holly has acted hastily and without due regard to, Baptist custom in dealing with ministers of the gospel; therefore,

"Resolved, that we advise the First Baptist Church of Gainesville to refer the matter back to the First Baptist Church of Jacksonville with the fraternal and affectionate request that the said church reconsider its action in withdrawing the fellowship from said J. B. Holly and give him the usual benefit of a mutual council by his fellow ministers."

## College Tidings.

Our dear Bro. Price is generally an excellent and accurate reporter, but he made a

## THE BAPTIST.

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Yours in the work,  
W. J. LOWE.  
Oakley, Miss.

# THE BAPTIST.

\$2.00 Per Annum in Advance.

PUBLISHED EVERY THURSDAY  
—BY THE—  
MISSISSIPPI BAPTIST PUBLISHING COMPANY,  
—AT—  
Jackson, Mississippi.

T. J. BAILEY EDITOR AND MANAGER.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearages will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

## An Expression of Appreciation.

The course which things took in the Convention at Hattiesburg was very encouraging in every way. The good reports from all departments of our work were indeed refreshing.

Foreign Missions, Home Missions and State Missions were all shown to be out of debt with nice balances on hand. The College and Orphanage work were also seen to be in a very prosperous condition. The paper interest, while not so prosperous as the other departments of our work, nevertheless showed some advance over former years, and the encouragement given the paper by the Convention was greatly appreciated by the management.

In the first place, the report on Publications presented by Chairman Burr was one of the best ever presented.

It dealt in an uncommonly practical way with literature and its influence. It also brought out in a straightforward way the needs of the paper and its value to our people, and the obligation of our people to support the paper and the duty of pastors to lead them both in precept and example in extending and maintaining the circulation of good literature in general and of THE BAPTIST in particular.

Secondly, the speaking to the report was effective. The duty of pastors to engage actively in extending the circulation of THE BAPTIST was emphasized as one rarely ever hears it.

There is no question but that the matter of circulation rests with the pastors. Some may not see just how they can do the needed work, but yet the question remains that on them primarily devolves the work of increasing our circulation and inspiring the brethren to keep their subscriptions closely paid up. Also, the duty was pressed home to the consciences of the laity to lend the paper a stronger support than ever before.

In the third place, when it was suggested that all in the Convention who would undertake to do more for the paper than they had done would stand, nearly all in the

## THE BAPTIST.

Convention stood.

The management of the paper believes that these who are of the very best people of the land will undertake to do what they have pledged themselves to, and hence feels greatly encouraged in the very difficult work of operating a paper for our people in the State. Already several pastors have written for lists of subscribers and sample copies of papers and some have already sent in remittances. We believe that if the pastors will join in heartily it will be an easy task to add a thousand new names to our list by January 1st, and to collect at least \$2,000 or \$2,500 on arrearages.

When we consider what a great help this would be both to the paper and to the people and how easily it could be done, it does seem that the outlook is hopeful. The promises of the pastors and other noble men and also women made at the Convention are greatly appreciated and full of encouragement to the editor. Now in turn the editor promises to do his best to supply these noble and worthy people with a better paper. So working together it seems probable that we shall reach a more satisfactory result every way.

## Event and Comment.

On last Sunday Dr. Johnson, president of Hillman College, preached at 11 a. m., to the Second Church.

As an advertising scheme Harris Business College is offering a few scholarships at a big bargain. Write them.

We extend sympathy to Bro. W. M. Reese, of Napoleon, who was prevented attending the State Convention by a painful carbuncle.

THE BAPTIST acknowledges the receipt of a large basket of very fine peaches from that splendid Baptist layman, Reuben Gayden, of Brandon.

Mrs. Wm. H. Dexter, of Worcester, Mass., has given to the Colby College, Waterville, \$40,000 with which to erect a new dormitory for young women.

The Gulf & Ship Island R. R. Co. will have very low rates to Gulfport, Miss., on July 29th and 30th on account of the second Annual Regatta of the Gulfport Yacht Club, at Gulfport, Miss.

Rev. J. H. Eager who is traveling in the financial interest of the Seminary honored the office of THE BAPTIST with a very pleasant call last Monday. He will lecture next week at Monteagle, Tenn.

We call the attention of our readers to the advertisement of Mississippi Heights Academy, Prof. J. E. Brown, principal. He is an excellent Christian gentleman and a fine educator. We had the pleasure of meeting him at our late State Convention and formed a first-class opinion of him, and we are sure he made a fine im-

July 21,

pression generally. The firm of Lowrey & Berry recommend him in high terms.

Kerr Boyce Tupper said a good thing: "Aristotle, we are told, reduced all the laws of thinking to ten processes; Kant to eighteen; Cousin to two; the Old Testament to two, right and love, but Jesus Christ reduces all to one principle, namely, love.

Harold Pattison said: "There is no dead line for the minister who has a sense of humor. It is an elixir which will preserve but not embalm him in perpetual youth. It may be said that life is no laughing matter, but unless there is laughter in it the tone of life departs."

The editor of THE BAPTIST had the privilege and pleasure of ministering to the Brandon saints on last Lord's day, as the pastor, Rev. Bryan Simmons was engaged in a meeting at Flora. Bro. Simmons is held in very high esteem by the people of Brandon.

A contributor to the Christian Advocate enumerates thirty-nine reasons why Christians cannot afford to engage in church suppers. This is quite a long list. It is true there is a good deal of repetition, but it is nevertheless the most extended list of objections to the church supper we have seen. There must be a more excellent way of raising the needed funds for prosecuting the Lord's work. Let us all "covet earnestly the best gifts," and the best ways of doing the work God has left for us.

The new transatlantic steamship "Baltic" is the largest afloat, being 725 feet, 9 inches in length, with a beam measure of 75 feet and a maximum displacement of 40,000 tons. It has four decks and is said to be the finest passenger ship in the world. A few years ago the "Oceanic" had the lead, and directly some other will take it. Already Messrs. Harland and Wolff have expressed their purpose to build one of 50,000 tons. The total complement of passengers is 3,000 with a crew of 350 men, making the full number aboard 3,350 souls. This monster vessel consumes about 330 tons of coal a day.

It is worth the time of one who thinks that the State institution is sufficient for the equipment of our young people for the battles of life, to read and ponder this quotation from Mr. S. Hall Young in his observations on Alaska. He says: "One thing that impressed me was the futility of a mere secular education to safeguard a life from moral failure and ruin. I knew many college bred men, some of them educated in Oxford and Cambridge, or in Yale, Harvard, Princeton, who are now saloon keepers, bar-keepers, superintendents of a faro table or the mere hangers on and stockers for saloons and gambling hells. The worst savages I have ever known—the most filthy, hopeless, irreclaimable savages—were educated college-bred men from Christian communities."

1904.

Rev. W. A. McComb, of Gloster, has recently been honored by the Trustees of Mississippi College with the degree of A. M.

Dr. Lowrey had just returned from St. Louis, and did not have time before our going to press, to send College Tidings by mail, and so had to send a few words by telephone, and hence the brevity of "College Tidings" for this week.

A pastor writes another brother: "Will you please send me the name and address of our Corresponding Secretary? I have some mission money on hand which ought to be sent off."

A pastor in the state of a church which co-operates with the Convention Board and yet does not know the name of the Corresponding Secretary! *Mirabile dictu!*

Bro. W. A. McComb being in Jackson Sunday night en route to his old home in Southeast Mississippi, preached most acceptably for Pastor Yarborough's people. He was on his way to join his family who have been awaiting him there since the Convention at Hattiesburg. Amid the scenes of his childhood he will take a well-earned rest of two or three weeks. Then he will begin a meeting with his own church at Gloster, August 11th, with Bro. J. L. Low doing the preaching. In this meeting he desires the interest and prayers of God's people, especially those whom he has helped in meetings. He reports his church on the up-grade with valuable concessions from time to time.

The rock bottom fact about these coppersmiths is that they are wrong at heart and constitutionally opposed to the truth. The sooner the whole band is excluded from the church the better—better for the peace of the church, decency of the community and the cause of righteousness.

About one month ago in adjusting matters for carrying on the new Florida Baptist paper, which had been formed by merging the two into one, the proprietors and editors, Revs. W. A. Hobson and J. B. Holly, became involved in a personal difficulty, during which Mr. Holly struck Mr. Hobson several times with his fist, inflicting some slight injuries. The First Church of Jacksonville, of which both were members, and the former pastor, excluded Mr. Holly without a hearing it appears. A council, composed of sixteen brethren, was convened in the Gainesville Baptist Church and passed the following, one voting, nay:

"WHEREAS, It seems to this body, after hearing testimony from the First Baptist Church of Jacksonville, and J. B. Holly, that the said church in withdrawing fellowship from J. B. Holly has acted hastily and without due regard to Baptist custom in dealing with ministers of the gospel; therefore,

"Resolved, that we advise the First Baptist Church of Gainesville to refer the matter back to the First Baptist Church of Jacksonville with the fraternal and affectionate request that the said church reconsider its action in withdrawing the fellowship from said J. B. Holly and give him the usual benefit of a mutual council by his fellow ministers."

## THE BAPTIST.

who never permit a day to pass without repeatedly praying for their churches as a whole, and then earnestly, tenderly lovingly calls members by name until a long list has been made and asks God's richest blessings upon them. Dear reader, do you ever ask kindly about your pastor and speak tenderly to him? Kind words, if withheld, will greatly impoverish and harden your heart, but if spoken will enrich yourself and others.

"Alexander the coppersmith did me much evil; the Lord reward him according to his works." Nearly every church has a number of such workers, only they belong to various departments of the churches' work and hinder the pastor by various methods. Mr. Cold Heart is regularly at church but has not entertained a real sympathetic feeling for any one so long that he has forgotten that men ever feel tenderly for each other, and so he complains about the pastor's dullness. Mrs. Tenderfeeling got deeply wounded some time ago and the pastor hearing of it offered apologies, but she said, "oh no! none of that for me." And now just as sure as she ventures to church the pastor will read something, use a hymn or say something in his sermon that is a direct fling at her.

The Free Press gives this notice of what Dr. Johnson, of the University of Mississippi, after a tour of inspection of different schools of the State, had to say of the Poplarville High School: "The Poplarville High School, W. I. Thanes, principal, is in many respects a prodigy and a wonder, a private enterprise, with large, new and comfortable buildings, all furnished with steam heat, electric lights, water supply and sewerage, all modern and up-to-date; a nice infirmary of five rooms, with the services when needed of a regular trained nurse. Many of our great schools, belonging to wealthy corporations, are not so well equipped. He has more than 100 boarders and some 300 local pupils. His light plant furnishes light for the town, so that he is considered a great business manager as well as a great teacher. The University receives every year many of its best students from this school."

Fervent cordiality is a very precious Christian grace. It costs us nothing to speak kind, loving, gentle encouraging words to our friends, but it often results disastrously for others when we withhold them. Mothers and fathers are toiling today, carrying great burdens for the sake of their children, and in many cases the child for whom the greatest burden is being borne never takes time to speak a loving word of appreciation, or bestow a kindly caress. There are many pastors

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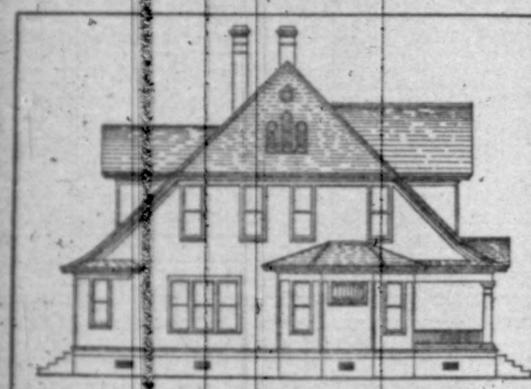
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W. L. EVANS, T. P. A., Memphis, Tenn.

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Price \$1.00 per bottle, at all druggists.

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"Cured my little girl of Diabetes." Mrs. Joshua Fisher, Warren, Md.

"It makes a perfect cure, and I want all to know it." J. S. Brooks, Activity, Ala.

"Good for what it is recommended for." Mrs. Stella Simmons, Peacock, Fla.

If your druggist hasn't it, write

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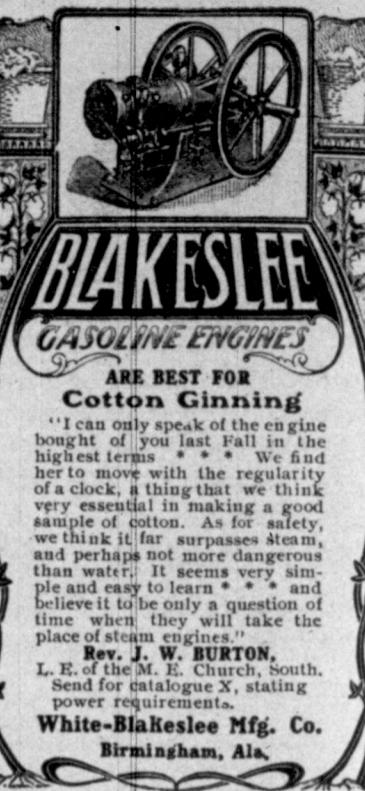
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## SCHEDULE OF THE MOBILE, JACKSON & KANSAS CITY R.R.

North Bound—Daily.

Stations.	No. 2. No. 4.
Lv. Mobile	7:00am 4:00pm
" Orchard	7:27 " 4:27 "
" Crusher	7:33 " 4:33 "
" Semmes	7:40 " 4:40 "
" Wilmer	7:57 " 4:57 "
" Latonia	8:12 " 5:13 "
" Brushy	8:19 " 5:20 "
" Donovan	8:26 " 5:27 "
" Evanston	8:35 " 5:35 "
" Lucedale	8:41 " 5:42 "
" Enbank	8:52 " 5:53 "
" Bexley	8:59 " 6:00 "
" Merrill	9:11 " 6:12 "
" Leaf	9:28 " 6:29 "
" McLain	9:42 " 6:45 "
" Little Creek	9:47 " 6:50 "
" Beaumont	10:02 " 7:04 "
" Hintonville	10:23 " 7:26 "
" Richton	10:40 " 7:44 "
" Loper	10:58 " 8:03 "
" Ovette	11:12 " 8:18 "
" Ellisville Jct.	11:40 " 8:47 "
" Laurel	12:08 " 9:15 "

South Bound—Daily.

Stations.	No. 1. No. 3.
Ar. Mobile	6:30pm 11:30am
" Orchard	5:59 " 11:02 "
" Crusher	5:53 " 10:46 "
" Semmes	5:46 " 10:39 "
" Wilmer	5:29 " 10:22 "
" Latonia	5:13 " 10:07 "
" Brushy	5:01 " 10:00 "
" Donovan	4:55 " 9:53 "
" Evanston	4:47 " 9:44 "
" Lucedale	4:41 " 9:38 "
" Eubank	4:31 " 9:27 "
" Bexley	4:24 " 9:21 "
" Merrill	4:14 " 9:11 "
" Leaf	3:57 " 8:52 "
" McLain	3:43 " 8:56 "
" Little Creek	3:38 " 8:30 "
" Beaumont	3:21 " 8:13 "
" Hintonville	3:03 " 7:55 "
" Richton	2:46 " 7:36 "
" Loper	2:28 " 7:20 "
" Ovette	2:14 " 7:06 "
" Ellisville Jct.	1:46 " 6:38 "
" Laurel	1:18 " 6:10 "

NORTH BOUND.

No. 2—Daily.

DAILY—No. 1.

12:43pm Ar. Mossville

1:06pm " Stringer

1:33pm " Bay Springs

2:19pm " Montrose

2:48pm " Roberts

3:20pm " Newton

10:00am

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The Greatest Water on EARTH.

FINE TABLES.  
FINE WOODS.  
FINE MUSIC.

Don't decide on your summer vacation until you get our booklet.

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Chill and Fever  
Cure.

THE GREATEST Discovery for the cure of Agues, Chills, Typhoid, Malaria, Sengue, Intermittent, Slow and all Fevers.

Purity Chil and Fever Cure  
Is Infallible.

For sale by all leading dealers. For the next 45 days sent prepaid for 50 cents if you enclose this advertisement with order.

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CHATTANOOGA, TENN.

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ST. LOUIS and return, account World's Fair, season tickets, sixty-day tickets and fifteen-day tickets are sold daily. On Tuesdays and Thursdays of each week during month of June, Coach Excursion tickets will be sold to St. Louis at less than the one way standard rate, limited ten days for return.

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ATLANTIC CITY, N. J. One first-class fare plus one dollar round trip, account Imperial Council Ancient Order Nobles of the Mystic Shrine. Tickets on sale July 10 and 11, limited to July 23, 1904.

FOURTH OF JULY RATES. One and one-third fare, round trip. Minimum rate 50 cents. Tickets sold from all points on Southern Railway. Selling dates July 2, 3 and 4, limited to July 5, 1904. For detailed information call on nearest agent or address:

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Hattiesburg to and including

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Laurel and Laurel Branch..... 13.15

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ATLANTIC CITY, N. J.

Meeting of the Imperial Council Nobles of the Mystic Shrine. Tickets on sale July 11, 12, with final limit returning to leave Atlantic City not later than July 23, 1904, at rate of one fare plus \$1.00 for the round trip.

KNOXVILLE, TENN.

Summer School of the South. Tickets on sale June 26, 27, 28, July 5, 6, 11, 12, 18, 25, with final limit fifteen days from date of sale, with privilege of extension until September 30th by depositing with Joint Agent and paying 50 cents, at the rate of one fare plus 25 cents.

CINCINNATI, O.

Grand Lodge B. P. O. E. Tickets on sale July 16, 17, with final limit returning July 25th, 1904, with privilege of extension until August 25th, by depositing with Joint Agent at Cincinnati and paying 50 cents, at the rate of one fare plus 25 cents for the round trip.

By paying a little higher rate tickets may be purchased to Cincinnati and return via St. Louis, Mo., with a ten day stopover at that point.

For further information apply to any Southern Railway Agent, or write to J. N. HARRISON, Dist. Pass. Agent, R. B. CREAGH, Trav. Pass. Agent, Birmingham, Alabama.

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Such final leaving date will be inserted in the second clause of the ticket contract. These tickets are light blue in color. Form L. P. Ex. 5.

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Hattiesburg to and including

Mendenhall, also Silver Creek Branch..... \$13.70

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## WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.  
P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

## Woman's Central Committee:

Mrs. E. G. Hackett, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

Program.  
July, 1904.

Programs are suggestive. The introduction of other features, selection of additional hymns, subjects of prayer, etc., are left with the Society.

Subject—Fields and Forces of the Home Board.

1. Nuggets of Thought for Leader from Secretary of the H. M. Board, Dr. B. D. Gray: The immediate sphere of our activity is our own dear home land, but our ultimate aim is the world for Christ and Christ for the world." "Immigration during the past year nearly reached a million—and still they come."

"The Board considers none of its obligations as superior to the Negro work."

"13 Mountain Schools with an enrollment of 2,675 students were aided last year." "At least 40 churches in Oklahoma alone asked help in Church Building last year." "At every place in Cuba, our great need is a house of worship."

2. The Individual Life a Force—Matt.

5:13-16; Luke 9:23; Phil. 3:13-14; Gal.

6:14; 1 Cor. 2:2.

3. Sentence Prayers of Petition that the new Conventional year may be the best in the history of the Home Board.

4. Missionary Camps—Divide the Society into groups called the Frontier Camp, the Colored Camp, the Cuban Camp, the Foreign Camp. Group the chairs together in circles if possible each camp to fire guns, the "guns" being

"items" in "Catechism on Home Mission Work."

5. Financial and Other Forces of Home Board 1903-1904—Total Receipts, \$133,554. W. M. U. contributed in cash \$24,869, an increase of \$5,574 over last year. Box valuation \$38,362, increase of \$6,445. Much of Home Missionaries' work cannot be tabulated but 7,526 were baptized. "Our Home Field," a force-carrying information to 10,000 subscribers and others.

6. Open Parliament, bringing forth special lines of work through which W. M. U. is a force of the Home Board. (See Recommendations H. B.)

7. Prayer that the \$20,000 for the Tichenor Memorial of the Church Building Loan Fund may be speedily raised and become a mighty force for perma-

## How's This!

We offer One Hundred Dollars Reward for any case of Cataract that cannot be cured by Hall's Cataract Cure.

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Wholesale Druggists, Toledo, O.

Hall's Cataract Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

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Mozley's  
Lemon Elixir.

Made of Lemons.

nency of work."

8. Business, Collection, etc.

9. Narrative Leaflet—"He That Provideth Not For His Own"—A Home Mission Story, by Rev. J. K. Wilson, D. D.

Woman's Meeting, Auxiliary to Mississippi Baptist State Convention Held in Hattiesburg, July 7, 1904.

The ladies assembled at the Main Street Methodist Church, on the morning of July seventh, their meeting for Wednesday afternoon having been disappointed by the inclement weather. Mrs. A. J. Hackett, president of Central Committee, conducted the devotional exercises which were introduced by singing "Jesus Lover of my Soul."

The Scripture reading and comments were illustrative of the fact that Christ's first communion after his resurrection, was with some of the women who had followed him during his earthly ministry. Mrs. M. K. Thornton, of Starkville, led in prayer, after which "Nearer My God to Thee," was sung. By special request of Mrs. Hackett, Mrs. McComb, of Goshen, consented to preside over the business meeting.

READ THIS.

Vicksburg, Miss., Feb. 2, 1901.

Dr. E. W. Hall—Dear Sir: Replying to your solicitation to express myself in regard to the curative properties of Hall's Great Discovery, I am glad to confess to you that I regard it as simply wonderful. My trouble for years has been with my bladder and kidneys, causing me to suffer beyond my ability to express. Physician after physician have I called in to treat me without any beneficial results. I resolved, at the solicitation of a friend, to try this extensively advertised remedy, and without the least reluctance, I make the broad statement that it has not only relieved me, but absolutely effected a positive cure. I feel, physically, as well at the present time as I ever did in my life. I am glad to have the opportunity to express my appreciation as well as my gratitude for the great virtues of a medicine that is worthy of all the consideration that the public can give it. With best wishes, I am,

Yours truly, MOSES FEIBLEMAN, Manager Union Stock Yards.

Committee, was read and adopted, and the ladies sang the doxology in token of their gratitude for the year's work. Mrs. Lee, of Wesson, led in prayer. Mrs. Smith, of Meridian, presented, as an object for contributions the building of a chapel at Pina Del Rio, Cuba, and the sum of \$125 was pledged. An open Conference followed, in regard to various branches of woman's work, participated in by Mrs. Stapleton, Mrs. Cohron, Mrs. Culpepper and others.

Friday morning, July 18th.—The second meeting was introduced by singing "Nearer My God to Thee." Mrs. McComb read a selection of Scripture and Mrs. Matthews led in prayer. The minutes of previous meeting having been read and approved, the report on Yazoo City was presented and \$100 pledged.

Mrs. Woods introduced the following recommendation, viz: that officers to serve at next annual meeting be elected every year, on second day of Meeting, these officers being separate and distinct from the officers of the Central Committee. This was adopted by making the necessary change in the constitution, and the following ladies were chosen by ballot—Mrs. McComb, president; Mrs. Stapleton, vice president; Mrs. Smith, Recording Secretary.

The Committee on Obituaries presented a report through Mrs.

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One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and seldom fails to perfect a cure. Dr. E. W. Hall, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

## READ THIS.

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Yours truly, MOSES FEIBLEMAN,

J. L. Johnson, which was adopted, after some additions.

The report on Literature was presented by Miss Clara Boyd, that on Plan of Work, by Mrs. Shaw, and the report on Resolutions by Mrs. Cohron, all of which were adopted. A collection amounting to about \$100 for a chapel at Para, Brazil, was conducted by Mrs. McComb.

A very excellent paper on Sustentation, written by Miss Margaret Lackey, was read by Mrs. McComb.

An open conference was held during which many ladies told something of their experience in the work, viz., Mrs. Stapleton, Mrs. J. L. Johnson, Mrs. Woods, Mrs. Rice, Mrs. Law, Mrs. Cohron, Mrs. Hardy, Mrs. Featherstone, wife of Methodist pastor at Hattiesburg. Mrs. McDonald, of Bay St. Louis, spoke of its spiritual destitution and especially of the evils of Sabbath desecration. A storm seeming to be imminent, Mrs. McComb adjourned these interesting services by a short prayer.

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Out of deep sympathy for those sufferers who are afflicted with epilepsy, we wish to give the following information:

Our son suffered from this dreadful disease from childhood and had the attacks daily, and often as high as eight and ten times a day. All medicines and doctors were of no use—his case was considered hopeless. The more medicine he used the worse he became. Somewhat over two years ago we heard of a doctor who had, after thirty years of hard study, found a cure.

As hopeless as our case was, we decided to try this doctor. One of our ministers from there wrote us that he was personally acquainted with the doctor, and knew of the most incurable cases, some of which were of thirty and forty years' standing, which had received help, and had been enabled to enjoy good health thereafter.

We put our boy under treatment, and at once were aware of a change for the better. The first five weeks he had but one spell a week, then followed weeks in which he had none; the last two spells which he had occurred two years ago, and otherwise his health is bettered. Thanks to God! Any further information will be cheerfully given to anyone who may inquire.

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Orphanage with a handsome wagon.

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Our total exports during the year end-  
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year 1903, an increase of \$40,687,860.  
The imports for the year are \$990,745,  
084, against \$1,025,719,237 in 1903, a  
decrease of \$34,974,153. The excess of  
exports over imports is \$470,084,455,  
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crease of \$75,662,013 in the excess of  
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